

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 46.

NEW-HAVEN, APRIL 13, 1822.

VOL. VI

LATEST FOREIGN INTELLIGENCE.

Selected from London Publications received at the Office of the Religious Intelligencer.

SOUTH SEA ISLANDS.

We lately published some account of the progress of the Gospel in Taheite and Eimeo. We now make some farther extracts from letters of the brethren at the Leeward Islands.

HUAHEINE.

Mr. Ellis and Mr. Barff are the only Missionaries now remaining at this island, the inhabitants of which are about 2000 in number, and the greater part of whom now reside near the Missionaries.

"We are happy," say they, in a letter dated June 17, 1821, "to inform you that our work continues to prosper in our hands, and we trust good is doing among the people around us. The little church of Christ in Huaheine continues to flourish, and we hope will be preserved by the great Head of the church, faithful to the end.

Encouraged by our elder brethren, and assisted by an intelligent native, we have commenced the translation of Isaiah, part of which has already been revised by our brother Nott. The Gospel of John has been finished at Taheite, and we are reprinting a second edition of it here. The liberal grant of paper from the British and Foreign Bible Society has proved a very acceptable supply.

The services of the Sabbath and week days are well attended, the number of hearers on the Lord's Day being generally from 1000 to 1400. It is pleasing to see them regular in attendance on the appointed means, but we have still reason to fear, that with many, the inviting sound of the Gospel penetrates only the outward ear.

Our schools have been well attended, and the advancement in spelling, reading, writing and arithmetic, encouraging. The British system of education has been introduced, as far as circumstances and the habits of the scholars will admit. The average number of scholars is 450, divided into classes, according to their attainments, and placed under native teachers. Our Sunday School also continues to prosper; it contains at present 230 boys, 120 girls, and 12 teachers. The attendance of the children is regular, and their behaviour in school and during public worship is

very commendable. Catechising is the kind of instruction attended to on the Sabbath day; but instruction is not the only advantage arising from our Sunday School; it has a powerful tendency to impress the minds of the rising generation with a reverence for the Lord's Day, prevents in a measure their contracting the indolent habit of sleeping away the time between the service,* and habituates them to bear confinement and fixedness of attention during the time of public worship.

In Dec. 1819, the wall and roof of our large place of worship were finished. The people were very anxious to get it done before the meetings of the Society in May, and by the latter end of April they completed the floor, desk, table-pew and seats, in a manner highly creditable to their industry and ingenuity. It was opened on May 3d, when brother Ellis preached from Chron. vi. 8. "Will God in very deed dwell with men on the earth." About 1500 were present; a disease, raging like a plague at the time, confined many to their habitations.

On Thursday the 11th inst. at an early hour the chapel was again crowded. Brother Ellis introduced the business of the day by stating the object of the Society, and the peculiar claims of those who still continued in the same state of wretchedness and superstition as they themselves were, when the Missionary Society first sent the word of God to their islands. The Secretary then read the Report, by which it appeared that the total amount of subscriptions was, 7059 bamboos of oil, 5 pigs, and 8 baskets of cotton; which was nearly double the quantity collected during the preceding year. Mahine, Auna and Teria also addressed the meeting; after which Brother Barff encouraged the young chiefs and people to engage heartily in the good work, and concluded with prayer. The meeting lasted several hours, but no one seemed to think it too long. It was truly a day of rejoicing to us and our people: and though in spirit we sometimes mingled with the assembled thousands who would be then congregated together in London, to listen to

* It was formerly the general custom of the islanders to sleep during the heat of the day, from which it is probable they will only be weaned very gradually, as industry increases in the islands.

the triumphs of the preaching of the cross, and devise means for the wider promulgation of the glorious Gospel of the Son of God, we rejoiced to meet so many of our Polynesian brethren for the same benevolent purpose. Upwards of 1600 were present at meeting.*

The following letter from four of the chiefs of Huahine, who are also Deacons of the church there, to the Directors, will be deemed a literary curiosity :—

Translation.

Huahine, June 30, 1821.

Dear Friends,—Salvation be unto you from God and Jesus Christ. Our hearts rejoice when we hear that the good word of Jesus Christ grows among you; it has also grown a little here in Huahine; and by the love of Jesus we have been formed into a little church of Jesus Christ, and on the Feast (*i. e.* the sacrament) day, we eat the bread and drink the wine, in remembrance of the death of our Lord. But the wine belonging to our teachers is expended, and we have none of our own. We have sent to you a cask of oil to sell for us, and purchase us some wine, and send it to us for our use on the Sabbath of the Feast.

There is another cask of oil which we have sent to you to sell, and buy us some medicine for the sick, and some blankets for the sick people. Send us 12 blankets and some medicine. You must not say, It is great work (*that is, much trouble*) for here we have no medicine, neither any warm clothes for the people that are ill.

May you be saved, friends! Let not your affection for us decrease; and when you pray unto Jehovah, pray unto him for us, that his good Spirit may be given unto us, that we may be made his people indeed. May you be saved by Jesus.

TAUA,
AUNA,
POHUETEA,
MATABORE. } Deacons of
the Church
in Huahine.

RAIATEA.

By a letter received from Messrs. Threlkeld and Williams, dated in June and July 1821, much pleasing information has been communicated. We make a few extracts.

General Meeting of the Auxiliary Missionary Society in the Island.

On Wednesday May the 9th we held our General Annual Meeting. The natives

* We doubt whether as many could be convened at a Missionary meeting in this land of Gospel light. We have enjoyed so long our goodly heritage, that we have forgotten the pit from whence we were dug.—ED.

from TAHAA united with us, and our place of worship was quite full.

On this occasion the people met together and had a friendly repast. We felt not a little gratified at this ocular demonstration of the peaceable fruits of religion, and of the civilizing benefits of Christianity in those who, as a body, can only be considered as nominal Christians; and beholding the inhabitants of both islands thus engaged, we were reminded of the Feast of Tabernacles among the Jews.

Annual Meeting.

The Public Meeting for business commenced at one o'clock, when, after singing prayer, and an address by Mr. Threlkeld, the Secretary, Pohi, read the annual Report. The subscriptions amounted to 19,73 bamboos of Oil, and more than 1,000 balls of Arrow Root.

The Chief of Tahaa then reported the contributions of that island, amounting to 3,422 bamboos of Oil. This is the more extraordinary as there is no Missionary yet resident there.

Several interesting speeches were delivered by the natives, which we have not room to insert.

Festival of the School Children.

May 10. This being a day appointed for a little festival of the School-Children, who, upon the faith of this appointment had formed a little island about a quarter of a mile out at sea, under the reef, to commemorate this new era at Raiatea, which after much labour they completed. It is 60 feet in diameter, and 4 feet above high water mark. On this work of their own hands they enjoyed a comfortable repast. Their little fleet of canoes then conveyed them back to the shore, and after walking to the extent of our new settlement, we engaged in prayer, gave them a short address, sang a hymn and then dispersed. Happiness beamed on every countenance, and many, both parents and children, knew that to the Gospel, and to that alone, they owed their lives and their enjoyments.

Progress of Civilization.

May 15. We paid our third general visit to the houses belonging to the members of our church. Those who are diligent we praise and encourage; and we point out to them the advantages they have received by attending to our advice. There are now 20 houses completely plastered; 20 more not quite plastered; and 34 ready for plastering; besides a number of others not under our cognizance, in a state of forwardness.

We are fully convinced that had the

people the means of bartering their produce, none would exceed them in industry. We have full proof of this, for from the Arii to the children at school, all are employed in preparing arrow-root for their subscriptions, and for the purchase and lading of their expected vessel.* We rejoice in this their activity, and shall persist in promoting and giving permanency to their industrious habits.

Schools.

Our Schools are attended with as much spirit as ever. The children's school is conducted as nearly as circumstances will allow, on the Lancasterian plan. We have upwards of 250 boys and girls, for whom we solicit a supply of slates, rewards, &c. Also slates for the Adult School.† The adults who attend are very numerous, and sometimes amounting to two or three hundred. The fact is, that almost every person is learning, or has learned to read. Those who read the Gospel, are questioned on every verse. Thus it is, to them, more a catechetical exercise, than merely learning to read.

Translations.

This year we have made our first attempt at Translation: the Epistle to the Ephesians, and the First to the Thessalonians, and the books of Ruth, Jonah and Daniel, are either finished or in hand. We intend to select a few intelligent natives to assist us in the revision of the translations, before they are printed.

State of the Church.

The state of the church is pleasing. We perceive steadiness of conduct in several, which affords us ground to hope that they know and feel the power of the Gospel on their own souls. In short, such is their general conduct, that we have been obliged to exclude only one person (the wife of one of the chiefs) and she has been re-admitted on her apparent reformation and earnest request.

Auxiliary Society.

A new and voluntary Society has been formed, entirely unconnected with any civil concerns, to contribute to the support of missions. This new association is called *Te Societi Ecclæsia i Raiatea*. It was agreed that every adult member should contribute annually, three measures of ar-

* It appears the Ariis, Ratiras and the people have agreed to purchase a vessel, and to establish a fair trade.

† Slaves, &c were sent out with the Deputation.

row-root. Their first subscription amounts to 1050 measures (weighing 6 pounds each) or about three tons. This, together with a number of tons of oil is waiting for conveyance to England.‡

We feel happy to be the instruments of thus honourably meeting a part of the expenses of the Parent Society, consistently with the views we have ever cherished, and agreeably to the apostolical example in the Primitive Church.

We beg especial interest in the prayers of the churches, that we may be kept from falling, be faithful even unto death, and that utterance may be given unto us, that we may open our mouths boldly to make known the mystery of the Gospel; and most earnestly pray that the kingdom of this world may speedily become the kingdom of God and of his Christ, and that an abundant blessing may attend your labours of love.

LANCELOT EDWARD THRELKELD,
JOHN WILLIAMS.

Translation of a Letter from Tamatoa, the King of Raiatea, to the Directors.

Dear friends,—May you and the good people of Britain, be saved by Jesus Christ, the true Saviour. I and all my people are rejoicing because you compassionated us, and sent Missionaries to our dark land, a land of darkness; and they have made known to us the true light, even Jesus Christ the Saviour by which we all must be saved. We have known Satan's deceit and lies, therefore we have cast down our Morais, and burned our gods in the fire. If they had not have been burned, I would have sent them to you; they were burned in consequence of a severe sickness I had. I had covered up the evil spirit well, in order to send them to England to you; but some men said to me that I had taken care of the evil spirits, and that was the reason I was overtaken with sickness; I was requested by the people to burn the evil spirits, and I said burn them, *Oro e o Hiro* were the two evil spirits that were burned.

There is one evil spirit; it is a Red Maro, *Tero rai Puatata*, is the name of this Maro, an evil spirit. Great also is this Red Maro, very many men have been killed in consequence of this Maro, the practice has been continued from of old down to time, and now I know the word of Jesus Christ our Lord. We have lived in darkness and in the shades of death, under the

‡ This produce is now probably on its way to England.

deceitful influence of Satan; many kings have died and gone to the Po, (hell) but now I am made acquainted with the word of the true God. We are diligent now in learning the word of God, and in building ourselves neat houses; almost all the houses in the city are plastered with lime: we are dwelling with diligence, in learning the word of God and of Jesus Christ; his word is growing in Raiatea, Tahaa, Borapora, and Maupiti; we are worshipping the true God Jehovah, and Jesus Christ our Saviour, by whom the sinful men of the world will be saved.

May you have peace in the true God Jehovah our Lord.

TAMATOA, King of Raiatea.

TAHEITE.

A Letter from Poihai, Secretary to the Taheitean Auxiliary Missionary Society, to the Directors of the London Missionary Society.

(Translation.)

Matavai, Taheite, June 15, 1821.

Dear Friends—May the blessing of Jehovah and of our Saviour Jesus Christ be with you all. With this we present you with some property for the purpose of advancing the cause of our common Lord upon earth, and which we send to you the original projectors of this good work. You are the root, and we are but branches. It was you that sent Missionaries among us to instruct us; and behold! we have obtained a knowledge of that salvation which is in Jesus; and on this account we have contributed our property for the extension of the word of God. Our country, you know, is destitute of money; we have, therefore, contributed property, viz. oil, arrow-root, cotton and pigs, which is our money in these countries, where we have no real money. We have sent the oil on board the *Hope*, 80 tons, from us the Taheitean Auxiliary to you the Parent Society, to assist you; and we wish that our Contributions may be added to yours, and printed in your Reports, that we may see that our property has been received and admitted into the Treasury of our Lord, which will give us complete satisfaction.

We wish you to be particular and candid respecting what we have now sent, and if it should prove an article of little value, or unsuitable, write to us and give us full information on the subject.

We shall not cease to subscribe our property for the spread of the Gospel of our Lord; death alone will put an end to our

subscriptions; but the living will carry it on.

Never omit to write to us. We all know how it is with a tree, that the butt-end is the most solid part, and the small end is soft and sappy. To the small end we may be compared, and you to the butt-end.* Do not cease, therefore, to afford us instruction in the things of God, and inform us also how the word of the Lord prospers in all the countries where you have sent Missionaries.

May the blessing of Jesus Christ be with you. Amen.

POIHAI Secretary.
POMARE, President.

PALESTINE MISSION.

From the Missionary Herald.

Letter from Mr. Parsons to Mr. Cyrus Byington, dated Jerusalem, May 5, 1821.

My dear Brother,—Just as I left Smyrna, I wrote a hasty letter in reply to yours of August 18th, enough to express my gratitude for the favor, and my wish to stand among the few, who are to receive many of your letters.

After a residence of about three months in this sacred city, I can say, that in one respect it differs from any other place I ever visited:—there is no such thing as being satiated by viewing objects every where presented to the eye. The sight of Smyrna, of Pergamos, of Patmos, awakened the tenderest sensibilities; but the feelings were in a measure momentary. It is not so with Jerusalem.

I now go to Mount Calvary,—walk in the Garden of Gethsemane,—stand upon the heights of Zion,—ascend the Mount of Olives,—drink of the waters of Siloam, with greater pleasure, than I did on the first day of my arrival. Indeed there are so many subjects presented to the mind, such as the devout anthems of David; the dedicatory prayer of Solomon, when he kneeled, and spread out his hands to God, and consecrated a temple which became the glory of the church, the wonder of the world; the exalted strains of Isaiah, when he saw the day of Christ and rejoiced; the zeal, patriotism and piety of Ezra and Nehemiah when they reared the tabernacle of David amid the opposition of a world;

* N. B. The same word which in the Taheitean language means *solid*, or *heavy* when applied to a *tree &c.* means *wise*, *mature in judgment*, when applied to persons. Also the same word which signifies *soft*, or *sappy*, when applied to a *tree*, means *immature in knowledge*, *unwise*, or possessing little wisdom, when used of persons.

1822.]

Palestine Mission.

725

and what is infinitely more, the benevolence, suffering, death, resurrection, and ascension of our divine Redeemer,—that the pleasure must be increased upon every examination.

But what is rather remarkable, this view of the subject destroys all curiosity to see *particular objects* venerated by the ignorant multitude. You are here shown the pillar, to which our Saviour was bound to be scourged; the arch upon which Pilate cried, "Behold the man!" The very door at which Peter knocked, when the angel led him from the prison; and a thousand other places of great veneration. Now all this is folly, and calculated to disgust enlightened travellers, and give strength to infidelity.

But, that this city was for many ages the great capital of the church of the living God; that it has been honoured by the presence of Gabriel, and of God himself in human flesh; that the Gospel has been preached here with power, and with wonderful success, and a multitude from this city conducted to the heavenly world,—is *truth*, upon which the mind may rest without the possibility of deception. And this is enough to satisfy the most enlarged and benevolent minds.

You speak of the *trials* of Missionaries. Perhaps now you can speak of them by experience. If so, you have found them, I doubt not, much as we contemplated them, when examining the question relative to missions. It is one thing, however, to make mention of the trials of a missionary, and quite another thing to experience them. We often said, we must languish under a burning sun; wander solitary and forsaken without a smile to cheer, or a heart to feel for us; be hated by many, flattered by a few, and loved by none; and have life always given over unto death.

These, it is true, are *afflictions*, but not worthy to be mentioned in comparison with others, which prey more deeply on the heart. To be obliged to be silent when God is dishonored, and souls deceived and destroyed by the craft of men; to be left in doubt what measure to pursue, what course to take, what counsel to give; to be counteracted in every good design by a power which cannot be evaded, and to urge a spiritual religion upon those who have no ears to hear, no eyes to perceive, and yet who *know* that heaven is secure,—is an affliction which makes the heart bleed.

I have never been more sensible of the duty of praying for Missionaries, than of late. In my solitary room I often find comfort from this reflection: that I may do

good to my brethren who are afar off, even if I can do no good to those who are near. It is a comfort to pray for Missionaries by name, and thus employ a day in looking over the Christian world. I think I can say, that my assurance of the conversion of the world to Christ was never so firm as at the present time; and never, surely, were the obstacles and difficulties more affectingly magnified.

My brother, we need not fear, we may dismiss all solicitude,—go forward,—turn not to the right or to the left. God will overturn and overturn, till He, whose right it is, shall take the kingdom.

I trust that your body and soul ^{will} pers. If you write to any of our fellow la ^{and} ders give them Christian salutation. ^{ac} ide is the field, but the reward is great. ^r My last wish, as I bid you farewell, is, that we may sit together in heavenly places.

LEVI PARSONS.

Extracts of a Letter from Mr. Fisk, to the Corresponding Secretary.

SMYRNA, Nov. 22, 1821.

Dear Sir,—I have already given you some account of the village of Sedicui, and a visit which I made to it last winter. I have just returned from a residence of a month there with the families of the Messrs. Vanlenneps. We went out Oct. 20th. The five Sabbaths which I spent there, I preached in French to a congregation of about twenty persons from the following text:—"Search the Scriptures." "The law of the Lord is perfect." "When thy judgments are in the earth, the inhabitants of the world learn righteousness." "There remaineth, therefore, a rest for the people of God." These were sermons, which I had previously written in English, and translated into French. I spent a little time daily in reading the Scriptures in English, Greek, and French, with six children of the Messrs. V., and devoted most of my remaining hours to study. I sold three Greek Testaments for about one third the first cost, gave away four others and distributed and left for distribution, 100 Greek tracts of different kinds. I also visited the Greek priests frequently, for the purpose of reading the Scriptures with them. After reading our Saviour's discourse to Nicodemus, I asked. "What is regeneration?" The head priest replied, "Baptism," I asked, "Is it water baptism merely, or does it imply also the renovation of the heart by the Holy Spirit?" "It certainly implies the latter," said he. I replied, "Suppose a man has been baptized, but his heart remains unholy, and he has no true faith;

can he be saved?" "Certainly not," was the reply. I then entered into conversation to shew the nature and necessity of the renewing influences of the Holy spirit. To all that I said, he readily assented.

A little way from Sedicui, there is a spring called "St. John's Fountain," to which the Greeks attribute a kind of miraculous power. The water is slightly impregnated with iron. The sick resort to this fountain, taste the water, make the sign of the cross, offer a short prayer, and then tie a small rag to the bushes which surround the spring, and, according to public opinion, depart materially benefitted. Hundreds of rags ^{now} are hanging on the bushes, having been left there by invalids, who came to be healed. Similar springs are found, it is said, in the neighborhood of many Greek villages.

Smyrna, with its vicinity, continues to be a theatre of the most tragical and bloody scenes. Three or four days ago, a quarrel took place between some Turks, and some Salvonians and Ragusians who are Austrian subjects. A few individuals were killed on both sides. This excited the anger of the Turks generally to the highest pitch of frenzy, and they wreaked their vengeance on the poor Greeks, shooting and stabbing them in the streets, and even breaking open houses to glut their fury, and gratify their lust. I have heard the number of assassinations committed in the course of two or three days, variously estimated at from 100 to 300.

[Mr. F. states, that firmans had been repeatedly received, ordering all peaceable Greeks to be protected, and that Turks who molested them should be severely punished. The effects of these firmans was usually a short period of tranquility, which however, was repeatedly interrupted by a report of some victory gained, or some outrage committed, by the Greeks.]

My own situation is such, that I entertain very little apprehension as to my personal safety. Yet scarcely a week has passed, for eight months, in which I have not witnessed, or heard of events of the most horrid things recorded in ancient history seem familiar,—seem like *facts*; and not like the imaginations of a tragic muse. These exhibitions of lust, of cold blooded cruelty, furnish dreadful testimony of the corruption of human nature. O that from these impressive and instructive lessons, I may learn practical wisdom.

[After some suggestions, as to the effect of the disturbances in that country on the

present operations of the mission, Mr. F. proceeds :]

Be the result of the war, however, what it may, I entertain very little apprehension, that it will be seriously unfavorable to our cause; and possibly it may open a wide door, for the circulation of the Scriptures, the establishment of schools, and the diffusion of evangelical truth. Our general plans should be laid, not with a view to present occurrences merely, but principally with reference to the general state of the country.

CHEROKEE MISSION OF THE ARKANSAW.

ANNUAL REPORT TO THE SECRETARY OF WAR.

[A copy of this Report, which was made out about the close of September, has recently been forwarded. As it is the first of the kind from this station, and contains a brief view of the Mission, we shall give it almost entire.]

In compliance with the directions contained in the Circular from the Department of War, dated Sept. 3, 1819, the undersigned, Missionaries under the patronage and direction of the American Board of Commissioners for Foreign Missions, have the honour to make the following statement.

The establishment, which they have had the pleasure of commencing for the benefit of that division of the Cherokee Indians, which has migrated west of the Mississippi, and settled upon the Arkansaw river, is located about four miles north of the river; two hundred miles above the Arkansaw Post; and about one hundred miles below the present military post at Fort Smith. It is not much short of five hundred miles up the Arkansaw, following the course of the river. The site selected is on the west side of the creek called Illinois, which is lined, on each bank, with good bottom land. The creek empties into the Arkansaw from the north, and is navigable for keel-boats as far as our establishment, about one half the year.

The name of DWIGHT has been given to this station in affectionate remembrance of the late Timothy Dwight, D. D. President of Yale College, who was a warm and devoted friend to missions, a distinguished and active member of the Board, and the first who died from that body after its incorporation.

[After saying that they spent some time

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at Brainerd and Elliot, in order to learn the best manner of conducting schools among the Indians; and in the first instance, went up the Arkansaw without their families, to make preparations for settlement; having been joined at the Arkansaw Post, by Messrs. Hitchcock and Orr; the Report proceeds:]

We all arrived in this country in the month of July, 1820. Sickness, however, with which we were all affected, prevented our entering immediately on the work in view, and has greatly retarded our operations since their commencement. The site selected was a wilderness. The first tree was felled on the 25th of August. Since that time, we have cleared and enclosed with a substantial fence, about 20 acres, most of which is improved the present season. We have also erected four cabins of hewed logs, for dwelling-houses; two of which are 20 feet square, with piazzas on two sides, and two are 18 feet by 22, with piazzas on one side. A school-house, 24 feet by 36, is nearly completed, constructed on the Lancasterian plan, and designed to accommodate 100 children. A considerable part of the work is done for a dining hall and kitchen in one building, 24 feet by 68, with piazzas on both sides, and a cellar under it, 24 by 40 feet. Aside from what has been mentioned, we have built a corn-crib, and stable, and have cleared and fenced a garden, yards, &c.

The property at present belonging to the establishment, consists principally of stock and farming utensils;—three horses, two yoke of oxen, ten cows and calves, between 30 and 40 head of swine, two waggons, one cart, ploughs, &c.

We have not yet made sufficient progress to enable us to open a school for the instruction of heathen children; but hope to do so in about two months. The number, which will be admitted to enjoy the privileges of instruction, cannot at present be named, as no limits will be set to the extent of benevolent action, except what is involved in the want of means.

The plan upon which the school will be conducted, is similar to that of the schools at Brainerd and Elliot, with which the Executive is in some measure acquainted, and which has already received its approbation. The plan requires, that all the children taken into the school, be received also into our family, that they may be constantly under our care and direction.—By taking them before their habits are formed placing them in a Christian family, and teaching them, not only the common branches of human learning, but the vari-

ous kinds of labour on the farm, and in the work-shop; and thereby inuring them to habits of industry, temperance and sobriety, there will be a foundation laid for their future usefulness, and reason to hope, so far as the influence of such an education extends, that the condition of our aborigines will be essentially improved. This plan of education, embracing a practical knowledge of agriculture, and such of the arts as are suited to the condition of the Indians, on the part of the boys; and spinning, weaving, sewing, and the various kinds of labour in a well regulated family, on the part of the girls; is that which we design to introduce into the school, about to be commenced. We fully accord with the views of Government, so far as they are known to us, as to the high importance of teaching Indian children to labour; and not only how to do this to good advantage, but also to feel sensible of the necessity and utility of it in their own case; and to prepare their minds gradually to be pleased with industrious habits and active life. But for the accomplishment of the object contemplated, time, perseverance, exertion and no small expense, will be requisite.

[Messrs. Finney and Washburn then stated, that in order to make the establishment permanent and highly beneficial, additional buildings must be erected, mechanics brought on the ground, a large plantation cleared, and put into a productive form, and great additions made to the stock and farming utensils. Among the buildings, are a saw-mill and grist-mill, which are important, not only for the natives, but for diminishing the expenses of the school.]

The actual performance of all this, will require greater means than we can at present expect, unless the benevolent aid and fostering hand of Government be extended to us. To this we look with humble confidence, for at least a part of our resources for carrying on the great and highly important work of civilizing a part at least of our long neglected aborigines. To this work we have devoted ourselves for life, desiring and expecting no other earthly reward, than what is experienced in benevolent exertion, having a full conviction of its entire practicability.

OSAGE UNION MISSION.

From the American Missionary Register.

EXTRACTS OF LETTERS.

The Superintendent to the Domestic Secretary.—Dec. 10, 1821.

DEAR SIR,—We have sad intelligence to communicate. You will doubtless have

heard, before this arrives, that the Cherokees have gone westward in pursuit of the Osages. Capt. Pryor, who has been out with them on their hunt, has returned. He gives the following account:—

About the first of November, the Osages were overtaken by the Cherokees, and not far from one hundred of the former were either taken or killed. At the time of this defeat, the Osage warriors were absent, and the old men, women, and children, were in a defenceless condition. The Cherokees came suddenly on their encampment; and all who were able, fled for their lives. They were pursued for one day and part of another, and every one who was overtaken in the pursuit, fell a sacrifice to the enemy. It is not yet ascertained what proportion of those who are missing have been killed. It is known that some of them were slain and others made prisoners.

In their flight, the Osages lost their peltry, their meat, many of their horses, and most of the few utensils they possessed. They have consequently returned poor, distressed, and mortified. It is with a heart full of pain, that I tell you the story of their disasters—That I tell you that many of the people, for whom we have been praying, and whose good we have been seeking, are massacred. Yes sir, it is a fact, that some of the women who were taken captive have since been murdered with the tomahawk in a most affecting manner!

The news of their calamity reached us before their return; but not knowing the extent of it, I have delayed writing until this evening. What will be the event of this bloody war, we cannot presage, but its bearing on the mission is serious. The three little ones we have had with us since September, have been kept in safety. No enemy has approached us, and probably none will. It was affecting to see, with what a trembling heart their father came to our establishment to-day, to ascertain whether his children were alive. Having embraced and kissed them, he exclaimed, "I am satisfied. You are better off than if you had been with the Osages."

We cannot believe that the desire of the Cherokees to drive the Osages from their land, will be granted. We cannot yet believe, that it is the design of our Government, to send the Indians from the east of the Mississippi to carry on perpetual war with the natives of this country, who have an inherent right to the soil. We cannot yet believe, that all the expense and labours of this Mission, not to speak of its sufferings, will be lost. Let us not be disheartened.

"Wait on the Lord, ye trembling souls,
And keep your courage up."

When the Osage warriors left their encampment, they considered it as perfectly secure from attack. They felt confident that Major Bradford, at Fort Smith, would prevent the Cherokees from coming on. When he was at their village in September, he promised *to do all he could* to keep back the Cherokees; and they imagined, that this amounted to the declaration, that *he would keep them back*. They are, therefore, dissatisfied with Major Bradford, and think they have been deceived by him. They have, however, no ground to think so. The Major has no authority to prevent the Indians from going to war. They are also exasperated with the white people who live near the Cherokees, having understood that some of the whites were with the invading party.

I have only time to add, that our building will be much interrupted this winter. We must spend some time in taking care of our stock, or lose it, as the war will now be carried on by straggling parties, whose hunger will drive them to kill cattle and hogs wherever they can be found. We shall endeavour to preserve the property in our hands, and to subserve, so far as we are able, the interests of the Mission. Our hearts were never more closely bound to the missionary work, than they are at the present moment. The Family are united and happy.

—
From the Superintendent to the Domestic Secretary.—Dec. 25, 1821.

DEAR SIR,—The health of the Family is almost entirely confirmed. The war is still going on. We cannot predict the consequences of this bloody contest. We are daily talking among ourselves about the way to obtain more of the Osage children. We can say to them, in the words of the Gospel—*Come, for all things are now ready.* Brother Woodruff made them a visit last week. He was much affected with a sight of their poverty. He rode over in company with the father of the children who are with us. On their arrival, the father told the Osages how well his children were fed and clothed, and how fast they learned to speak the American language. Clamore, the principal chief, was exceedingly pleased with the account, and said—"I wish that the war was over, that I might send my children there also."

1822.]

GREAT OSAGE MISSION.

*Extract of a letter from Rev. Mr. Chapman
to the Domestic Secretary—dated Harmony,
Dec. 28, 1821.*

DEAR SIR,—This is the second time I have come to this place since the arrival of this Mission, for the purpose of having the assistance of Mr. Williams, Interpreter at the United States' Factory, in acquiring a knowledge of the Osage language. He is much the most skilful interpreter of the Osage and English in this country. I have been pursuing the study in company with Brothers Pixley and Requa. We have finished our Dictionary, and the most important parts of a Grammar. Brother Pixley and myself are now attending to the construction of sentences, while Brother Requa has gone to Franklin on business. He is daily expected back; and, on his arrival, we shall return to Union, unless prevented by sickness.

TUSCARORA MISSION.

Information from this Station continues to be interesting. Mr. Crane, the Missionary, under date of Feb 5th, says—

A number of circumstances combined to give more than ordinary solemnity and interest to our last communion season. Four of our dear young men were added to the church. Three of them were baptized, and two of them married. One of them is a grandson of our respected interpreter. It was impressively solemn to see these young men, the first in the Nation for intelligence, industry, and influence, (who but a short time since were evidently pursuing their own degradation and ruin) come forward and assume publicly the solemn vows of devotion and fidelity to the Saviour; and, especially, to see some of them coming at once under all the weight of responsibility which arises from the vows and obligations of the three ordinances of God's appointment. Lord, hold thou them up that they may be safe!

It was very gratifying to see every member of the church united, in most cordially receiving these young brethren into their number, from a full belief that they were indeed "turned from darkness to light." We have reason to believe that all the brethren and sisters took their seats at the Lord's table, in the exercise of the spirit of love and peace towards each other.

Another circumstance, affording much pleasure to us all, was the restoration of an offending sister, who has been suspended for two years. Efforts had been repeated,

without success, to bring her to a sense of her duty. She appeared before the church about three weeks previous to the communion, and manifested a state of mind which led me to fear that we should be obliged to excommunicate her. Finding that nothing satisfactory could be effected before the church, I told her that I should proceed no farther with her at that time, but should have some more conversation at her own house. Accordingly I took two members of the church with me, and after laying before her, with tenderness, her sin and danger, and the necessity the church would be under to cut her off, if she persisted, I requested her to give me her answer, and to make known her determination. How agreeably were we surprised, and how much delighted, to find from her reply, that she had been blessed with a most pungent sense of her perverseness! She appeared, while making her acknowledgments, to "abhor herself." She approved of the conduct of all the brethren, and said that they were employed by the Saviour, as his instruments, to save her from that grave, and that hell, to which the adversary had persuaded her to go. She gave us all the satisfaction we desired, and was consequently readmitted to the communion of the church.

In addition to these circumstances attending the communion, you will be pleased to hear that many white brethren and sisters, from the settlements in the vicinity, came uninvited to sit down to the table of the common Lord, and afforded a most pleasing proof, that the gospel levels all the distinctions of colour, kind, or nation, and makes all who love it "one in Christ Jesus."

The house has never been so full since I have been here. Many were obliged to go away, because they could not get in, and a number stood at the doors and windows.

Since I last wrote, one of the young men of the tribe has died. Had he lived, and enjoyed a sufficient degree of health, he would also have been added to the church. He offered us good reason to believe that he was prepared to be for ever with the Lord. His case was peculiarly interesting, but I could not make it appear so minutely into detail for a communication to the Board.

In addition to those who have united with the church, there are several who manifest more or less anxiety about their salvation. Some of them appear to be determined to seek the Lord. I think, on

the whole, that there is reason to believe that the Spirit of God is still working among this people.

The school at present is in a more promising state than it has been for some time past. It is to be regretted that this privilege is not sufficiently appreciated. I called a council of the tribe recently, since which the school has been larger. The children have made encouraging progress in spinning and knitting, and, with a little practice, will, no doubt, become expert in all the domestic branches. The school is opened for teaching the above arts every Tuesday and Friday afternoon, and we think that this argument is the most likely to secure the success of all our undertakings, as much more time is necessary to acquire a knowledge of their books than of the various branches of household economy. I have attended to the school whenever it has appeared to be necessary.

The following testimony respecting Mr. Crane, and this mission, is from one of the Methodist Brethren

On the evening of the 12th inst. I called for the second time to visit the Rev. Mr. Crane, the Presbyterian Missionary to the Tuscarora tribe of Indians, in Lewiston. He receives the Methodist preachers, not as strangers, but as brothers beloved—He seems to be an “ Israelite indeed, in whom there is no guile.” Himself, his lady, and Mrs. Brown, the tutoress, evidently evince the true Missionary Spirit, by endeavouring to ingraft these wild plants of nature onto the true olive tree.

Mr. Crane has built a small house near the centre of the tribe, and is to them as a priest and a prophet. There are from thirty-five to forty families belonging to this tribe, and he has about eighteen communicants, and a number of others very serious. The gracious work is increasing.

Many of the tribe seem to be very devout and deeply pious. They are building a small Meeting-House among themselves, principally at their own expense. Surely these things should excite a sacred emulation among us to carry the gospel to those remaining scattered tribes and families, on the west and south western frontiers of our continent, who are perishing for lack of knowledge.

REVIVALS OF RELIGION.

From the Boston Recorder.

WETHERSFIELD, CT.

Mr. Editor,—The Christian public very justly attach peculiar importance to

revivals of religion. Though there may be in them, not a little that is merely sympathetic, or that is wholly unsound, or even painful, yet the standard of religion, and the feelings of Christians are much raised by revivals. To community there is given a general impression of the reality and necessity of experimental religion. The church of God receives an increase of light and grace, of numbers and influence. The young are taken up and constituted men and Christians. But I would not now attempt little more than a plain statement of facts, respecting the late revival among the people of my own charge.

For half a century past, the church has repeatedly experienced the gentle and benign dews of heaven. In the years 1813 and 1814, about one hundred were added to the church as the fruits of a pleasant revival. The origin of the late revival was in the spring of 1820. Then there was manifestly a general religious impression, and several instances of hopeful conversion. Particularly, two married women of the same neighbourhood, having long delayed to profess religion, from the hope that their husbands would unite with them, did, at length, determine to wait no longer, and were propounded to the church. This fact was blessed as the means of the awakening and hopeful conversion of both husbands, a striking evidence, that Christians may hope for a blessing on their connection when they do, and not while they *delay* their duty. At the same time, not a few Christians appeared uncommonly to feel the spirit of prayer for a revival. Indications became more marked and promising, until October, when we unhesitatingly said we have a revival of religion.

The means most eminently blessed, to introduce this work, were religious meetings, appointed for some *peculiar* and *specific* object. Of these, was a meeting for professors of religion, and all baptized children and youth; another for aged people, who were impenitent; one for those awakened in the former revival, who had lost their impressions; one for the hopeful subjects of that revival; and another for those, and *those only* who

ere may merely unsound, of reli- ans are munity on of the ental re- es an in- ers and up and But I re than ting the my own church gentle In the hundred fruits of the 1820. ral re- stances y, two nbour- less re- bands strength, were s factaken- in hus- Chris- their while same d un- er for more ober, ve a d, to meet- and eet- oap. for one val, e for and whe could solemnly appeal to God, that they earnestly desired the outpouring of the Spirit. These meetings, excepting the one last named, were open to all, were well attended, were deeply solemn, and eminently blessed of God.

Respecting the first of these meetings, two baptized children, who had a strong desire, and requested liberty of their mothers to attend, received this reply ; "No, my children, *you shall not attend*, unless you will promise me now to make it your great concern to seek an interest in Christ; take the afternoon to deliberate, and let me know your determination at night." Her daughters employed in work together, did not even speak to each other till night arrived, when each inquired of the other, what she would say to her mother. Both had formed the same reply, namely, "we will make it our great concern now to seek an interest in Christ." They attended the meeting in the evening : soon they, and three others of the family rejoiced in hope.—The deep and strong impression of truth was manifested, first among children and youth; next among the aged; and in Dec. 1821, in January and February following, it was powerful upon all, except one class of society. This was a most interesting and important class. Christian feeling became exquisite, lest God should leave this class in general stupidity. This class was our *young men*. The body of them were unawakened. But at this crisis, and in a sudden and most afflictive manner, God took away one from the very midst of them by death. The young man, in usual health, was in the room with the anxious one week; but before the anxious meeting of the next week, he laid cold in the arms of death. Though anxious, though solemn in warning his friends, who visited his dying bed, he yet *expressed* no hope. His death, just by the meeting-house, occurred during the afternoon service of the Sabbath. At the dismission, the knowledge of it spread and seemed to touch all the tenderness of every heart. At his funeral, attended by a vast assemblage of people, all seemed more affected, more reflective and solemn, by far, than is usual on similar occasions.—The young

men appeared to feel, that, *to arouse them*, God had made a sacrifice of one of their number; an awful sacrifice! one, proving the strength of their stupidity, and the greatness of their depravity. A view of themselves alarmed them. This death seemed the means of eternal life to *many*. For a time, they fell before the truth as grass before the scythe of the mower. During two or three weeks, early in March, the place bore a strong resemblance to the Sabbath. All were solemn. The whole subject was religion, and the great employment was its duties. Error and opposition were silent. Sinners felt great searchings of heart, and awful forebodings of the second death. Christians had the joy of Pentecost and an antepast of heaven. How awful was this place! It was as the house of God, and the very gate of heaven.

The revival was much more powerful, and its subjects much more numerous, in some neighbourhoods than in others. The neighbourhood on what is called Harris' Hill, had, for several successive weeks, the most wonderful displays of the glory of God. To the pious of this generation, that hill and its scenes will never be forgotten. Previous to the revival, our church consisted of about 260 members. As its fruits, precisely 200 more have been added. Of this addition 79 are heads of families; 62 are males, and 32 are young, unmarried men, who, with 10, previously in the church, make 42. A number of others have indulged hope, who have not professed religion. Generally the subjects of the work, still appear well. Some instances of conversion have been strongly marked. The awakening of some, has been sudden and powerful, and has soon issued in triumphant peace. In others, it has been as the still small voice. One individual, who had been a total disbeliever in revelation, began and continued to examine the subject of religion with all the coolness of a mathematician; until, in the course of a few weeks, the great truths of Scripture bore upon his conscience with insupportable power, and had almost that "keen vibration," through his soul, which makes hell; and his heart yielded

to God. One aged man said; "If I have ever been born of God, it was on the day on which I was 76 years old." Another said respecting himself; "It was the day when I was 68." In one family, a mother of eleven children, who had long gone to the table of Christ, *mourning* that of her great family, there was not one to accompany her, now hopes that *eight* of her children, and *two* children in law, are the children of God. In another family, consisting of parents and seven children, all have indulged hope, excepting one son, who was absent at sea. Two of these are united to a different denomination. A widow, the mother of seven children, some of them pious, years ago, now has hope of all the others; the whole family belong to the church. Nearly at the very time at which a woman experienced religion at home, her husband experienced it at sea. Of the nature and joy of their next meeting, let Christians judge.

Greatly are we indebted to a number of neighbouring ministers, whose labors here, were of great use. Peculiar are our obligations to the Rev. ASAHEL NETTLETON, who was much with us, and whose labors were blessed eminently and extensively. To us and the churches in this region, he has been of as great use as were to ancient Israel, their chariots and horse-men. Though in this work there has been the strongest coincidence between the means used and the success, and between the prayerfulness of Christians and the conviction and conversion of sinners; yet God has displayed his glorious sovereignty as well as faithfulness. Here, and in this section of country, God has illustriously displayed his own perfections in the work which is emphatically his. To him all the glory is due. To him be it given, now and ever more. CALEB J. TENNEY.

Wethersfield; March 21, 1822.

From the Religious Remembrancer.

RECOLLECTIONS OF A REVIVAL.

At a season like the present, when God is graciously visiting many parts of his Zion, and pouring out his Spirit for the revival of his work, it will not be un-

profitable to contemplate the means which have been blessed in effecting his kind designs. The following extract of a letter on this subject is interesting. It gives a pleasing account of a work of grace which was lately experienced in New England.

* * * * * "A church meeting was held, a pastoral address was delivered by Mr. Harvey, and watered with his prayers and tears. He begged of his church to pray, to mourn over their sins, to confess their faults one to another, to heal their difficulties, to prepare the way of the Lord by opening their mouths, and speaking often one to another, and by warning sinners of their danger. Those who would comply with this request were desired to rise; they all arose; a day of fasting and prayer was appointed, ways and means for promoting a revival of religion were farther devised. Every member was urged to repent and do his first works, and at the same time, feel and act for others. Each brother and sister were the very next day, to take some impenitent friend by the hand, and affectionately and faithfully entreat them to repent and believe on the Lord Jesus Christ. Previous to entering on this conversation, they were exhorted to pray for the Holy Spirit, to indite their words, and accompany divine truth to the heart with his precious and irresistible influences. They were invited to lay hold with faith on the promises of God, to expect great things, and attempt great things. Although the whole church arose at the meeting, all did not arise to shine. Some trimmed their lamps, but the lights of most remained concealed. The Spirit, however, was drawing nigh. Mr. Harvey was touched as with a live coal, from off the *Holy Altar*. Again he begged of his church that at least half their number might act for God; then he asked for more, that the balance might be on the Lord's side; he told them plainly the activity of some was counteracted by the stupify of others, and that the words of truth and soberness, flowing from the lips of certain brethren and sisters, were totally denied by others, and that they had put out their own lights, and were now trying to

extinguish the lights of others. Church meetings have been held every week since that period, and at every meeting, some one member or more, appears to be deeply convicted of having wounded and dishonoured Christ in the house of his friends, and goes away determined to do so no more. A spirit of prayer, of faith, of love and of activity, and I hope and trust a spirit of humble dependence appear to prevail throughout the church; and for ever blessed be the Lord, sinners are convicted and converted. More than 40 have obtained hopes.

"I have witnessed some of the most interesting scenes. I have beheld the family altar surrounded for the first time; heard the first prayer offered. I have seen the affectionate daughter, with pious tears entreating her father to pray. I have seen a young lady, sitting by the side of a servant man, begging his pardon, because she had been unfaithful to his soul, and faithfully warning him of his danger. I have heard parents ask their children to pray with them. The man of 70, with hoary locks, who had spent all his days in sin, I saw sit quietly down, to listen to the accents of those who called themselves children: he wept, and asked their prayers, if these prayers are heard his soul will be saved; but in general, God does not convert men to die, but to live and serve him. At this season of refreshing from the presence of the Lord, the Christian is strengthened; even the young lamb is not afraid of the fierce lion. The Spirit of the Lord seems so willing, that a word spoken in weakness is raised in power. The feeblest wrestling in prayer, seems to prevail. When two agree together, to ask a spiritual blessing, they are almost sure to receive it. Never did a prayer hearing God appear so near as in this place. But he is every where. Prayer seems to be a perfect delight to Christians in Goshen. No task at all, and for this reason, they pray believing they shall receive. Do we not lose many of our earnest cries to God, offered in the name of Jesus, merely because we do not ask the Spirit to indite for us, nor with a child like confidence? What says our heavenly Father? I am more

willing to give the Spirit to them that ask me, than earthly parents are to give good gifts to their children. I have been told of many cases, where Christians so earnestly desired the salvation of certain souls, that they prayed all night. The case of E. and L. was interesting. E. was a pious and affectionate cousin; L. was destitute of the one thing needful. They passed the night together, and God was round about their bed, although their eyes were never closed in sleep. Alternately E. entreated with her friend L., then with the Lord in her behalf. She felt that though sorrow endureth for a night joy cometh in the morning. It did come. L. closed with Christ, as she humbly hopes, and as she evidences to the world. It has been my privilege to be much in the company of L., to hear her conversation and join in her frequent prayers. We lodged in the room with another young friend. They occupied one bed, I another. L. was ill and much fatigued. I begged her to go to sleep. I fell into a slumber, and left them talking. I awoke in the dead of night; all was silent save their convulsive weeping. Soon I heard the repeated entreaties of L. with C. concerning her immortal soul. "Do repent," she would say, "O my dear C., you are a sinner." These were not unfeeling words; they were accompanied with sighs and groans and tears: then she would speak of the pleasures of religion, and of the danger of a moment's delay. Then, without rising from the bed, she would pray audibly, though in a low tone of voice—and who that heard could help to join? The morning came. Both the young ladies were serene though pale countenances. They knew not that I heard a word. I said, Miss C. how is it? She replied to this effect. It is right that I should love and serve God. I want to do it, but O, my wicked heart. She requested us to pray with her; she said she would try when on her knees to surrender herself into the hands of God.—I do believe she did. The parents of C. were Christian parents—this was their only daughter. On seeing and hearing her converse, they were ready to exclaim, 'she was dead, and is alive'

again, she was lost, and is found! That very morning the pious neighbours were called in to tremble and rejoice, and pray with them. Four prayers were offered. My paper fails, and the half is not told. The large conference room is crowded. When the assembly is dismissed, half sit down again, as if sorry to leave the place where prayer is wont to be made. The young converts meet by themselves for prayer. The gay young man is seen upon his knees. The scoffer sings a new song. O let us take courage."

THE BLACKS OF OUR COUNTRY DEMAND ATTENTION.

A writer in the N. Y. Christian Herald, on this subject observes as follows:

That they are eager for moral instruction, no one can ever doubt, who has seen with what attention and feeling they hang upon the lips of the speaker who addresses them on the sublime subject of religion. I once saw two slaves, both of whom were more than seventy years of age, who walked sixteen miles after finishing their daily tasks, that they might inquire of a clergyman "about Jesus." And I shall never forget my feelings on my visiting an old dying negro in the low country of the south. It was at breakfast time, while on a plantation, that a household servant entered the room, and told his master that "old Adam was just dying." In company with the owner I went to visit the negro, about forty rods from the master's house. The dying African was in a little hut not over ten feet square, built of small logs, with the interstices filled with mud, and a small chimney at one end, made of the same materials. The ground constituted the floor, and two rude little benches, a small iron kettle, and a tin cup, were the principal furniture. The old negro lay in one corner of the hut, on some dry moss, with which the country abounds, and a small child of perhaps two or three years old, was sitting on the ground by his side. The other negroes were in the field. He expressed great joy and thankfulness that I had come to see him, for his mind was much troubled on some points of religion which at that moment very deeply concerned him. I listened to his questions, solved his doubts, and gave him such instruction as his case required. At first he seemed in darkness and doubt. He had occasionally heard the instructions of a pious Methodist

preacher, but he needed that light and knowledge which seemed two big for his comprehension. The master stood by while I staid, and was silent. After conversing with him near an hour, all at once a new light seemed to flash upon his understanding, the character of the Saviour appeared clear and distinct, and the cloud which had mantled futurity was removed. As I left him he took my hand with the grasp of death, and partly raising himself from his bed of moss, with tears gushing from his eyes, he exclaimed, "O, massa! me much thank you—me now happy. The plain talk you give me about good book make me cry joyful—O, how good thing to know how to read book—me, old Adam, never be made read—never fore know all such things!—I die, massa, and I bless you much, for talk so easy—O, massa! do think of other poor black men like me—they no know any such thing—they no happy like me lie;" The last words I heard as I left the cottage were—"O, good talk!" In a few hours he was dead, and the negroes buried him. Will any one smile at my weakness in that I afterwards dropt a tear over the forgotten spot where he was buried.

MISSIONARY NOTICE.

From the Missionary Herald.

The health of the Treasurer having required that he should visit the South, he accordingly embarked, in the ship *Rasselias*, for Savannah, on the 3d of March.

This measure was adopted with the entire approbation of the Prudential Committee, and of all his friends acquainted with the case, and in compliance with medical advice, on which the fullest reliance was placed.

Should the voyage and a change of climate, at this inclement season, have a restoring effect, as is hoped, Mr. Evarts, will probably visit Brainerd, and perhaps Mayhew and Elliot, where the presence of an officer of the Board will be of essential service.

The Committee will feel a peculiar obligation to devote much personal attention to the concerns of the Board, during the present exigency. By this attention, and by calling in such other assistance as may be necessary, they will see that the various executive duties of the Board are faithfully discharged. They have appointed Samuel Hubbard, Esq. of Boston, Treasurer *pro tempore*, and the property of the Board has been delivered to him. The public may be assured, that the business of this office will be transacted, as heretofore, with diligence and fidelity.

Letters on all subjects connected with the missions of the Board, may continue to be addressed, as usual, to Jeremiah Evarts, Esq. Missionary Rooms, No. 69 Market Street.

A letter has been received from Mr. Evarts,

dated the 12th inst. at the mouth of Savannah river, from which we are happy to learn, that his health was improved by the voyage. The friends of Zion will offer up many prayers for his complete recovery — *Miss. Herald.*

INAUGURATION OF PRESIDENT TYLER.

On Wednesday the 27th ult the Rev. BENNET TYLER was inducted into the office of President of Dartmouth College. After prayer by the Rev Mr. Church of Pelham, the ceremony of induction was performed by the Hon. Judge Paine of Williamstown, Vt. The President then addressed the audience in a sound, luminous and elegant discourse ; and concluded the services with prayer. The Music of the Handel Society was of a superior character. In the evening the public buildings, and the dwelling houses on the common, were brilliantly illuminated. The occasion called together a numerous and respectable assembly of spectators, who manifested a high degree of satisfaction in the prospects, which it opens to the friends and patrons of the Institution. They have now the pleasure of seeing all its offices filled, and its internal organization rendered complete and harmonious. President Tyler was also, elected a Trustee, in the place of Dr. M'Farland, resigned. The personal dignity of Mr. Tyler, his reputation in his native state, and the unequivocal evidences of a vigorous mind and of extensive classical attainments, which he exhibited on this occasion, together with the amenity of manners, may reasonably excite the expectation, that he will advance the reputation of the college, and do honour to the literature of the State.

UTILITY OF THE BIBLE.

From the 3d Report of a Female Bible Society in the Island of Jersey, we extract the following.

Very respectable persons refuse to contribute, because they say, the people were better forty years ago, when there existed no Bible Societies, than they are now. But those persons are requested to recollect, that forty years ago, education and learning were very rare in this island ; that scarcely a servant or labourer of any description could read ; that many masters were nearly as illiterate as their servants ; that ladies themselves were but little instructed ; that, if vice has increased with learning, it has not been with learning acquired from the Bible ; for it is not an exaggeration to say, that three years ago not one family in ten of this island possessed a Bible. It has not been the Bible, then, which has corrupted the morals of the people : but the people have learned to read ; the tree of knowledge has become accessible to them, the evil of which has been continually before their eyes, whilst the good has been out of sight. The thirst for knowledge has been fed by pernicious publications from the Continent ; by obscene songs and romances ; by the writings of sceptical and infidel false philosophers, who would have tram-

pled equally upon the laws of God and man, to substitute systems founded upon their own blind reason ; pronouncing upon what God could, or could not do.

It was not the knowledge of the Bible which rendered the French Revolution so immoral and sanguinary, but the total ignorance of it, and of the laws of God contained in it, not only on the part of the people, but also on that of its leaders. But what would these objectors to the circulation of the Bible have recommended, to correct the evils of which they complain ? Could there be a more safe, a more innocent experiment, than that of applying the balm which the Almighty Physician has prepared for the cure of all mental and moral evil, the knowledge of his Holy word ? and that word, be it said, for the gratification of the supporters of this Institution, has already performed and is performing its peaceable and divine office. Fathers have been reclaimed from habitual drunkenness, and have forsaken the public house to read to their children, or to hear them read the law of their God. Idleness, in many cases, has given way to industry ; slovenliness and dirt, to neatness and cleanliness ; and comparative felicity has blessed the domestic board. These are not the visionary assertions of enthusiasm ! The facts have been witnessed here, as well as in other countries.

AMERICAN BIBLE SOCIETY.

Contributions to the funds of the American Bible Society, in the months of January and February, 1822, amounted to \$4278.36, among which are the following :—

<i>To constitute Ministers members for life.</i>	
Rev. Peter H. Shaw, of South Hampton, N. Y. by the ladies of his congregation,	30
Rev. Payson Williston, of East Hampton, Mass. by the ladies of his congregation,	30
Rev. James Wright, of Poland, Ohio, by the ladies of his congregation,	30
Rev Samuel Tomb, of Salem, N. Y. by the ladies of his congregation,	30
Rev. Ebenezer Brown, of the Methodist Society, by the Female Bible Society of Middlebury, Vt.	30
Rev. John Walker, of Greenfield, N. H. by the ladies of his society,	30
Rev. Samuel H. Cox, of the city of New-York, by the Female Bible Class in his church,	30

Directors for Life.

Rev. William Moderwell, of Augusta, Geo. by the ladies of his congregation,	150
Seth Porter, Jun. of Cummington, Mass. in addition to 30 dollars formerly paid,	120

EDUCATION SOCIETY.

The members of the Church of the United Society in this city, have formed themselves into an Education Society for the purpose of supporting one or more benefi-

ciaries at Yale College—at the rate of one hundred dollars per year for each beneficiary; the funds necessary for this purpose are to be raised by subscription among the members of the church; and the beneficiaries to be pious, indigent young men who are preparing for the Gospel Ministry.

A Committee of five are to solicit and collect subscriptions, and the amount to be paid over to the Treasurer of the Connecticut Education Society.

RELIGIOUS INTELLIGENCER.

Another year of our labours is drawing to a close, and we wish to remind our patrons, that the seventh volume will commence the 1st week in June. Although our subscription at the present time is considerably larger than at any former period, we are still desirous to increase it. We are satisfied from facts which are before us, that the circulation of religious publications which have multiplied considerably within a few years, has tended in no inconsiderable degree to promote revivals of religion, and greatly to aid our benevolent institutions. And we believe that every Christian is under obligations to support them, and extend their circulation. The intelligence they contain at the present day, is well calculated to awaken the purest benevolence, and to keep alive the best religious feelings: and no Christian is qualified to perform his duty, unless he is made acquainted in some way with the religious state of the world. We do not make these observations for the purpose of recommending particularly our own paper. There are more than thirty religious publications in the country, and every one can have a choice. We would barely state, that the Religious Intelligencer can be obtained in most places by a little exertion, for \$2 a year besides the postage, and in all places for \$2.50; and we wish our subscribers, when they are *solicited to stop* the Religious Intelligencer and take another publication, because it is *cheaper*, to calculate the difference between 52 sheets in a year at \$2, and 24 sheets at \$1.50.

The Editor is extremely desirous, that all accounts for the present, and any of the former volumes, should be settled before the commencement of another year. When such accounts are suffered to run on for several years without payment, it is productive of many evils. The publisher, whose expenses are great and repeated every week, is embarrassed and dissatisfied; the paper-maker and printers are impatient and cross: and the subscriber him-

self when he comes to pay for three or four years at once, is usually dissatisfied, and says, this is too much to pay for religious intelligence, and often rewards our indulgence by stopping his paper. We therefore earnestly request all to settle up their accounts to the present time, and pay for the next volume in advance, by which they will save 20 per cent and many unpleasant feelings.

CONDITIONS.

The price of the paper, exclusive of postage, is two dollars fifty cents a year, if paid in advance; or three dollars if not paid at the end of six months.

Those who procure 6 subscribers, and are accountable for the pay, are entitled to the 7th copy gratis; and the same proportion for all over that number.

Any company or individual who will take 13 or more copies, to be sent to one Post Office, the price will be two dollars if paid in advance, or two dollars and fifty cents if not paid at the end of six months, and the 13th copy gratis.

All arrearages must be paid before any paper is stopped; and all letters to the Editor must be post paid.

Those who do not give notice to the contrary before the last number is issued, will be considered as subscribers for the next volume.

This last condition is adopted in all periodical publications; and we have no other way to ascertain the number of subscribers for the ensuing volume; and we consider it an act of injustice for a subscriber to stop his paper, as some have done, after a considerable part of the subsequent volume has been forwarded, without giving any previous notice, or assigning any reason, or even paying for the numbers sent.

ORDINATION.

On Wednesday April 10th, 1822, the Rev. Horace Hooker, late Tutor in Yale College, was ordained over the congregational Church and Society in Watertown. The Rev. Mr. Garrison of Roxbury, made the introductory prayer; the Rev. Mr. Fitch, Professor in Yale College, preached the sermon; the Rev. Mr. Gelston of Sherman, made the consecrating prayer; the Rev. Mr. Langdon of Bethlem, gave the right hand of fellowship; the Rev. Mr. Camp of Litchfield, gave the charge to the minister; the Rev. Dr. Beecher of Litchfield, gave the charge to the people, and the Rev. Mr. Andrew of Woodbury, made the concluding prayer.

CONTENTS NO. 46.

Foreign Intelligence— South Sea Islands	721	Letters from the superintendent	727	The blacks of our country demand attention	734
Palestine Mission—letter from Rev. Mr. Parsons	724	Great Osage Mission—letter from Mr. Chapman	729	Missionary notice.	ib.
-- do from Mr. Fisk	725	Tuscarora Mission	ib.	Inauguration of President Tyler	735
Cherokee Mission of the Arkansaw	726	Revivals of Religion— Wethersfield, Ct	730	Utility of the Bible	ib.
Osage Union Mission—let-		Recollections of a revival	732	Education Society	ib.
				Conditions of the Rel. Int.	736